UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

The Victory of Liberalism

By ARTHUR L. WEATHERLY

The Road to Progress and the Business of Education

By DAVID GITTLEMAN

America's Duty to Germany

By GEORGE LINNAEUS THOMPSON

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. XCII. THURSDAY, NOVEMBER 8, 1923 NUMBER 8

RED GOLD

[There was deep regret that the United States refused to participate in the agreement to control the sale of war munitions. —European cable despatch.]

There is gold to be had for the taking,
In these days of fratricide.
There is gain of an easier making
Than floats on the usual tide.
There is gold in a ruddy river,
For the color of it is red,
And the price of its gain is a crimsoning stain
That flows from the hearts of the dead!

Red gold to be had for the asking!
But the gold is red with blood,
And back of prosperity's masking
Lies a purpling trench of mud.
Every dollar of golden profit
Bequeathed by a dying breath
Is red with the flame of America's shame,—
A pedlar's price for death!

Red gold to be had! Will you take it
With the stain of its crimson ban?
Red gold to be had! Will you rake it
From the gaping wounds of a man?
Hold back! There's no gain in murder
But brings its sure loss as well,
And each shell that is sold for a bit of red gold
Shall explode in America's hell!

Boston, Mass. CHARLES W. CASSON.

We felt profound relief and not a little enthusiasm when we read the Curzon-Hughes exchange of telegrams urging an international economic conference in the European crisis. We were sorry that the initiative in the matter came from the English and not the American minister; we were bored, then aggravated, then angered, then finally—our sense of humor coming to the rescue!—out-and-out amused by the impossible language in which the communications were phrased. But we forgot and forgave everything in the light of the fact that something evidently was going to be done about the European situation, and that America was going to have a part in that "something." The next day our enthusiasm was strengthened by the report, blazoned forth in all the newspapers, that France was ready to accept the English-American proposal and join in the suggested conference. For a moment we were willing to associate wisdom, honesty and vision with the name of Charles E. Hughes. Then, the next day, came the usual tumble into reality. To think that we should have been fooled again! Here was the announcement of the fact, which any child should have known in the beginning, that the Curzon-Hughes telegrams had not been published until France had been consulted and given her O. K. Foreign ministers do anything straightforward and courageous?—not much! Secondly, was the further announcement that France was consenting to join the proposed conference *on conditions*. These conditions were that the conference should act in subordination to the Reparations Commission, which France dominates; that it should not touch the question of how much Germany will pay—which is the only real question to be discussed; and that it shall not sit or act until Germany abandons passive resistance—which means until Germany suits Poincaré's ideas of propriety, which in turn means never. These announcements, especially the latter, punctured our balloon of enthusiasm completely. Anybody who can see Europe saved in these agreements has marvellous vision.

Nevertheless and notwithstanding, we are glad that the telegrams were sent, and that the conference is going to be held. In such a desperate situation as now exists, it is impossible to foresee what may come out of a discussion of the plight of Europe. Especially if our own country will only lead, we were about to say *dominate!* Fooled and betrayed at Versailles, why shouldn't we now "lay down the law" and demand for once that we be heard? Would this be intrusion, or dictation? Not a bit of it! We entered the war at the request of the hard-pressed Allies. We gave them the men, munitions and money necessary to victory. As a result we are today the creditor nation of the world—owed billions of dollars by countries which, like France, pay us nothing either on principle or interest, and yet spend their hundreds of millions on armaments and loans to allies for military purposes. Why should we not use, in a vast crisis like the present, the enormous strategic advantage of this position? Why should we not demand from France and her continental confederates an accounting? Why should we not do what would have been done long ago in a similar situation in the business world—force a condition of bankruptcy upon our debtors and place their affairs in the hands of a receiver, which would mean in this case the League of Nations, or—infinitely better!—a real international conference clothed under our leadership with power? Nothing else, in our opinion, but drastic action of this kind by the United States, which holds the political and economic key to the whole situation, can avail anything

in the present chaos. It is because so little of this kind is promised, and so much of the old familiar, futile dickering, that we find it hard to believe that Europe is yet to be saved.

What must the "hates" of Europe be if in America, "the land where hate dies" there can be an organization which numbers hundreds of thousands of members whose sole bond is their hatred of other thousands of the fellows? What a revelation the "Klan" is of the long, long road the sons and daughters of God must travel with weary bodies and aching feet before they can enter the Kingdom of Heaven. The "melting pot" was a beautiful dream, but it simply has not worked as a fact. The fearsomeness of men is very real. Cunning and designing men have long known this. It is because we are so timid that we have responded again and again to those who played upon our fears for their own profit. Once we thought that it was only the privileged few who could be stampeded by the reiteration of a name. For them "Socialists" at one time and later "Bolshevik" were the magic words that caused them to pour out dollars into the laps of their brave defenders. Now we see great masses of people stampeded by other names. The words "Negro," "Jew," Catholic" arouse them to a condition of frenzy. Words, words, and nothing but words throw thousands into a panic, and they cast their dollars into the laps of Imperial Dragons and Wizards imploring them to save them. These folks are not to be condemned. They are to be pitied. They are afraid of the dark. Villains lurk for them behind every tree. They dare not be alone. So long as men are beset by cowardice, we shall have the cunning medicine men who can herd them together and use them for their selfish ends. In the meantime the Kingdom of God on Earth must await that time when knowledge and goodwill shall bind men together in bonds that no man can break and shall have driven debasing and soul-destroying fear from the hearts of men. "Perfect Love casteth out fear!"

An amazing number of discoveries, indicating the antiquity of our planet and of the presence of man thereon, have been made in recent months; and we never note any one of them without wondering what our Fundamentalist friends do with them. They never seem to speak of them—but surely one cannot go on indefinitely ignoring facts which must be explained. The dramatic discovery of the Egyptian King Tut is a case in point. This did not carry us back very far—but it shed much curious light, all the same, on the old chronology of *Genesis*. More interesting to our purpose is the recent unearthing of extensive mastodonic remains in Siberia (was it not?). This carried us back much farther into the past; and showed, as similar deposits have shown so many times before, that the Old Testament creation story is "way off"—very much the myth, in fact, that it actually seems to be! In a single recent copy of the New York *Times* (October 28th) we have accounts of two other remarkable discoveries. One is the laying bare of human skulls in excavations made by J. P. Harrington, of the Smithsonian Institute, on Burton Mound, so called, near Santa Barbara, California. The shape and contour of the skulls, we are told, indicate that they belong to an age earlier than that in which the Neanderthal Man lived in central Europe, which means earlier than 50,000 B. C. The other discovery is of the head of a fish, some six feet long, found near Cleveland, Ohio, as a fossilized remain of the time when that part of our American continent was a part of the ocean bed. This and other fish, uncovered in recent years in this same vicinity, lived and died, according to Professor Jesse E. Hyde, of Western Reserve University, between 20,000,000 and 40,000,000 years ago. What, we repeat, are our Fundamentalists going to do with facts like these? Excommunications do not touch them; resolutions of church conferences, even bills passed by state legislatures, do not alter them in the slightest degree. And they are coming along so thick and fast these days, that the average newspaper reader is getting as familiar with them as with the baseball scores! Obscurantism can accomplish a good deal—but Truth still has a persistent way of marching on.

A certain character in Philip Gibbs's new novel, "The Middle of the Road," is defending some of the less lovely of the radicals. " 'Some of them are disgusting little egoists,' she admitted. 'But, anyhow, they're educating themselves, and frightening the Reactionaries. *I like to see the Enemy getting scared.*' " Amen! So do we—mightily!! And how often we have wondered if the reactionaries would not quickly learn to control themselves, at least make some attempt to conceal their fears, if they only knew how the radicals enjoyed their exhibitions of panic. In public, of course, the radicals express only vast indignation at the goings-on of a Burleson, a Palmer, a Gompers, a Lusk, a Ralph Easley, a Nicholas Murray Butler. The proprieties insistently demand that the hysterical paroxysms of these frightened gentlemen shall be treated with all seriousness, and their violent measures be met with the outraged wrath which they deserve. But in private, among themselves, how the radicals laugh! How they hug themselves with glee whenever Gompers gyrates, or Lusk legislates, or Easley erupts! In what eager expectancy they wait for each next outbreak of ridiculous and rhapsodic terror! And how constantly they reanimate their frequently fading hopes, put new strength and confidence into their oft-times cooling courage, by watching "the Enemy getting scared"! When they look at themselves—their pitifully small numbers, their little influence, their internal quarrels

and dissensions—they wonder if they can ever accomplish anything, and why they should longer continue the fight. But when they look at their opponents, and see them scared to death, they feel at once that all is not vain. Surely if these men are so frightened, their defenses must be weak; they must know that their fortress of life is crumbling to pieces. So the radicals take heart again, and, with abundant laughter, lift their arms afresh against the foe. O, these raving reactionaries! What fun they are! And how surely they teach us the certainty of victory!

In the September-October issue of *The Federal Council Bulletin*—an admirable paper, by the way!—we find (page 11) an impressive statement on the "Religious Situation in Europe" by Samuel McCrea Cavert. After describing the pitiful "conditions confronting the churches," Dr. Cavert passes on to a consideration of the general economic and political condition of the continent. This he finds to be disastrous in the extreme. Especially terrible is the fact that "after a war to end war and with Germany disarmed . . . the old vicious merry-go-round of preparation for war still goes on." "Trust is in the mailed fist," he says, "as before." Then he adds, dolefully—"The nations still follow the way of Napoleon and the Kaiser instead of the way of the Man of Galilee." To be sure! And who, pray, taught the nations to make this choice, and exhorted men to be loyal to the nations so making it, but the churches of Jesus Christ? When the issue between Caesar and Christ was made crystal clear in 1914, what did these churches do? Instruct their members not to fight, point out that murder was murder on the battlefield as well as on the public street, proclaim that the Galilean meant what he said when he commanded his followers that they should "love their enemies"? Not a bit of it! With a few honorable exceptions the churches supported the war, supported conscription, supported reprisals, supported every abomination and horror necessary to a victory in arms; and now, when the futility of it all is manifest, still hem and haw. Not the nations merely, but the churches "follow the way of the Kaiser," and thus crucify their own Master. We are glad that Dr. Cavert sees the issue and states it.

> "There is only one way out," he says. "The churches of every nation must teach its people that war is a crime, the utter denial of everything for which the churches stand. They must declare that murder is murder, even when ordered by the state."

Amen—and again Amen! But what chance is there of the churches of Christ doing anything of this sort when the next war comes along? Dr. Cavert knows as well as we do that the chance isn't one in a million.

The Congregationalists seem to be "up against it," and not afraid to admit it. At the recent Conference in Springfield (Mass.) an honest committee made an honest report, and as a result some real facts were made public. The committee in question was the Commission on Recruiting for the Ministry; its report submitted figures which showed that, among 6,000 churches in active service when the study of the situation was begun in 1919, the ministers numbered 3,400, or 680 *less* than in 1914. On January 1, 1920, there were 1,300 churches without pastors; in other words, nearly one-fourth of all the pulpits in the denomination were vacant! The number of men ordained in 1919 was 107. In 1920, eight theological schools had 119 students, or an average of less than 15 students to a school. This indicates great prosperity, doesn't it—the kind of prosperity announced in the last church census report! Seriously, what we have here is renewed and positive evidence of the dying of a great church—the slow but sure passing not only of this church but of all established denominational Christianity. Ironically enough, it is only the old-fashioned hell-and-damnation, end-of-the-world churches that are really flourishing at this moment. But this is a sign only worse than that indicated above, of the plight which has befallen organized religion. Nothing, plainly enough, can save the situation but a frank break with reactionism of every kind, a full acceptance of modern light and leading, and—most important of all!—a reorganization of the churches on community instead of sectarian lines. This is an old story to our readers—but it is a story not yet heard by the leaders of Protestantism.

Many heroic men, from Pope to Parkman—to scan no wider period!—have shown what can be done in this world with a crippled body; but no man ever made more impressive demonstration of possibilities in this direction than the late Charles Steinmetz, dead on October 26th last. His physical frame was a pitiful little twisted wraith of a body—a feeble, hunched up ugly thing, which would have driven many a soul to despair and defeat. But inside that deformity of flesh was a Promethean brain that repeated the ancient miracle of snatching fire from heaven, and a Christ-like heart that agonized in love for humankind. Of Steinmetz's achievements as an electrical scientist we know nothing, save that they were so great that the General Electric Company counted it a privilege to support the distinguished engineer in their laboratories to do as he would in his chosen field, and the world of savants bowed before him in recognition of his achievements. We are told that Einstein had Steinmetz in mind, among others, when he spoke of there being twelve men in the world who could understand his doctrine of relativity. But it is not of his gigantic intellectual powers and their results in a highly specialized field that we would speak. For we knew Steinmetz not as the scientist but as the Socialist. From his early youth, when he dodged policemen to attend forbidden meetings, to his latest years when he wrote books and lent his name to political office to advance the cause, he was in revolt

against the existing capitalistic order and dreamed of the time when it would be gone. He loved the workers and they loved him—how rapturously we have heard them cheer his name at Socialist rallies! He labored in his laboratories to unsheath the lightnings not for his own wealth or that of his employers, but for the workers, that, through the harnessing of power and its control in public and not private interest, they might at last be delivered from toil and thus given the boon of freedom. Always in his mind was the dream of the coming industrial commonwealth, in the literal meaning of that word "common-wealth." Great Soul, now free of the encumbrance of its twisted body, to work again elsewhere!

The Victory of Liberalism

The race moves slowly forward. Generations are necessary for the recording of a definite bit of advance. There is no clear goal, no compact line, no Macedonian phalanx that marks the forward movement. On the contrary we hesitate, we linger and then rush forward only to retreat. The retreat often covers more ground than the advance. We have a thousand commanders where efficiency demands but one. Not only are countless orders given but these contradict one another on essential points. We stumble forward rather than go forward. We resemble a band of stragglers rather than an earnest body of people on a march.

It is because of this that many are discouraged. They become weary and quit. The way is too long, too hard, too painful for weak and timid souls. The way is strewn with the bodies of such folk who have given up the task.

This is largely because they do not understand the real business of man. In their minds there is a conflict between efficiency and personality. And all too often efficiency wins.

Efficiency means external authority, definiteness of purpose, the submission of the individual to a scheme, an institution, or to a leader. It means that the object of life is not the realization of a rich and abundant life by individuals but getting things done, quantity production. Efficiency rides rough shod over the hopes and aspirations of men. Its riches are not of the spirit but of things. Its sacred tablets are balance sheets. Its incense is coal and its anthems the whir of machinery that never ceases day nor night. In terms of efficiency we are making a most miserable failure of life.

But the real business of life is not efficiency but life. It is not more things that is our primary need but more life. What boots it if there are a hundred flivvers to every mile filled with people who are rushing on to save minutes in which they have nothing to do and getting to places only to go somewhere else? It is the attainment of a rich and abundant life, life that is self-controlled and self-directed that is our end.

The realization of such a life comes only to free men and women. Slaves to a machine, an institution, an idea or a dogma can never rise to the full height of their manhood and womanhood. Servility means the deadening of life. Freedom is the condition of life itself.

But freedom means diversity. It involves contradictions. It means debate before action. In this there is hesitation and delay. The end becomes obscured and progress delayed. But in freedom men retain their manhood. In freedom they save their souls.

The important thing in life is not that things get done but that in doing things souls are lifted to higher and higher levels. It is easy to forget this. Souls are intangible and immeasurable. All material things can be counted, weighed and recorded. They can be labeled and pigeon-holed without end. So in all this mass of things that the eye can see and the body enjoy we lose sight of the fundamental realities.

This is seen clearly in what is called the liberal movement in religion. It stands for freedom. It affirms the value of the individual soul. Its ideal is the independent man. Those who ally themselves with this movement have broken down barriers, have left the crowds and have put up their own flag. They have become masters of themselves. It is true that every man in order to live must find some basis of association but the true liberal is determined to have as few entanglements as possible.

All this is disconcerting and disheartening to some who have the courage to come up out of Egypt but still hunger after the "leeks and fleshpots." They want freedom but do not want to pay the price. So they sit and bewail and bemoan the fact that they cannot be free and at the same time go with the crowd.

Whether we like it or not we cannot have our cake and eat it too. If we want the joys of freedom we must walk the lonely way much if not most of the time. Unities there are under freedom but they are unities that are won only when men feel the magnetic power of a common ideal. The fellowships of freedom are those of the spirit and are known only to the initiated. These can never be recorded in a book or become a part of a statistician's plunder.

Free men will approach every problem with open minds. For them there is no super-wisdom, no leader whose "fall in" order they must obey. Undoubtedly this means delay and resulting vexation of spirit to those whose purpose it is to get things done. Every free man is to them an obstructionist. The free man must "fall in" somewhere if he is to be a part of a social order. But he is willing to see the social order perish before he "falls in" before his own conscience gives

him its approval. Such a man is a "nuisance" but he has at least preserved his own soul.

It seems to many that liberalism has failed. Judged in terms of numbers it is always a failure. But in terms of progress it has always won. This is because mankind has in it an unwillingness to stay put. The orthodoxies that at any one time seem so powerful because their number of adherents is so large are always falling before the attacks of little insignificant bands of free men. It is the old old story of the free Greeks and the slave driven Persian hordes. The liberal is often beaten back but he is never defeated.

The complaint that liberalism never presents a solid front is fatuous. The moment it does it ceases to be liberalism. The individual is swallowed up in the herd. It is because there never ceases to be in every generation of men those individuals who respect the integrity of their own souls that the race moves on at all. They cannot conceive of any situation in which they are called upon to prostitute themselves for the good of mankind. Life today, as of old, is more than meat. Our business as liberals is first to affirm the worth and the beauty and dignity of the individual soul.

ARTHUR L. WEATHERLY.

Jottings

Calvin Coolidge is slipping fast. Two months ago everybody was conceding his nomination in the next Republican Convention on the first ballot. Today it is conceded that there is a race on, with the President by no means sure of a majority of the votes. It isn't quite so easy to create and maintain a myth in Washington as it was in Boston!

The *Ohio Journal of Commerce* names the Federal Council of Churches, the Church Peace Union, the World Peace Foundation, and the World Alliance for International Friendship Through the Churches, and says:

> Each of these organizations, according to the Lusk Committee, was originally a pacifist body formed by agents of the Kaiser.

It also says, in another issue:

> The Y. W. C. A. for several years has been controlled by communists.

The fact that such nonsense as this can be printed, is bad enough. But far worse is the fact that the man who writes it and the men who read it undoubtedly believe it to be true. It only goes to show that a skull does not necessarily mean brains.

General Pershing issues solemn warning against the "pacifist associations, some of which," he says, "are fostered and supported, either directly or indirectly, by alien or other agencies which are inimical to our form of government." The "pacifist associations" evidently have the valiant General on the run. He sees the coming of a day when he may have to earn an honest living —and doesn't like it!

The Sunday School Times announces a series of editorials exposing "the sinister stream of poison flowing from (Wells's) 'Outline of History' into the schools, homes, and families, pulpits and seminaries, and newspapers and magazines of the English-speaking world." Dame Partington, in other words, is still busy trying to mop up the Atlantic Ocean.

Senator Underwood, of Alabama, demands the enforcement of the Eighteenth Amendment. We cannot "nullify the fundamental law of the land," he says, "without tearing down the very fabric of government over our heads." Good enough! Splendid doctrine!! But why limit your preachments to the Eighteenth Amendment, Senator? Why not apply them also to the Fourteenth and Fifteenth Amendments? Do you really believe in enforcing the Constitution, or only those parts of the Constitution which suit *you?*

We read that when Premier Poincaré was speaking his weekly Sunday sermon at Sampigny on October 28th last,

> tears of regret poured down his face that there were people in the world who thought France cruel and unjust in demanding what she regarded as fair recompense for the damage her foes did.

This is even more touching than the reported action of Kaiser Wilhelm in picking violets on the western battle front and weeping over the destruction his army had to visit on his enemies. What exhaustless reservoirs of emotion these bandits have!

We don't pretend to understand what all this Zionist fight in Jewry is about, but we have nothing but the most profound respect for the spirit of mutual goodwill in which the battle is being fought by Zangwill and his opponents. Our Jewish friends seem again to be teaching Christians what it is to be a "Christian"!!

J. H. H.

Socialists' Congress at Hamburg

Editorial Correspondence.

I attended the Socialists' Congress at Hamburg, May 21-25. Louis Lochner and I traveled on an express train from Berlin to Hamburg. The distance is 120 miles. The time was between four and five hours. The cost was 18 cents a piece. We put up at the "Germania," a modest hotel, centrally located. The charge was 8,000 marks a day, or less than 20 cents. I am not expressing the joy of a bargain hunter: rather, I feel like a legalized bandit, without being able to help it. This condition is one of the wavelets of war. I mention it as illustration of the bedlam condition of finances.

Hamburg is a beautiful city of a million. It was a relief to get out of the smoke-laden air of the Congress, into the streets of the city, which still belong to the people, and not to chauffeurs. I walked around the "Binnen Alster"—a lake in the heart of the city—at day and at night. I took a boat ride on the Elbe, with the splendid docks, as far as Blankenese. I went out to the Hamburg-American hotels for emigrants, clean and attractive, and everywhere I said: "What a splendid city!"

I never want to see a German soldier patrolling an American city—for a German *soldier* is just as repulsive an invader as any other *soldier*: but I know a few American cities that could be immensely improved, if they were invaded by a squad of German city-engineers and landscape gardeners, provided they were given authority. I hope no one will intimate that if I like it so well, I'd better stay in Germany. No, I like America more, for I like places that are not finished, that need improving!

I attended the Congress as an outsider: and I wished also to discover if there were men and women (a few women) who had anything to offer in the way of peace to the world. They came from 30 countries. When they voted there were about 250 in the poll. Counting fraternal delegates there were nearly 600 in the Congress.

The sessions were held in the Trade Union House—a splendid building, thoroughly equipped with halls, restaurants, offices, cloak rooms, etc., and situated in the heart of the city. It may be said that Labor is well housed—in all the cities of Germany—in all Europe for that matter—Labor occupies, far and away, a more respected and secure position, socially, politically, and, of course, industrially. In front of the Hall hung great red streamers. No one seemed to be maddened by the sight of red. Another remarkable thing I noted, in contrast with America:—the presence and influence of music and recreation. When the curtain went up for the opening session, it was a surprise to see a great orchestra on the platform. A little later, an immense men's choir filled the stage. On Tuesday evening a concert was given, music from Wagner, Schubert, Beethoven, in the City Music Hall. The director was none other than Dr. Muck—the musician that the war-rabies got after in Boston, when patriotism ran amuck. On Wednesday evening there was a festival of Youth—of music and recitations. On Thursday evening at the central park there were gymnastics, plays and music by the Union for Workers' education. These were all a part of the Congress—at least important side-shows.

On Monday, I went to the Moorweide to see the International Demonstration. For a starter I watched from the hotel balcony a counter demonstration of communists. Ten or fifteen thousand people, many children, were in the procession. They bore red flags, and banners of their own particular society, and were accompanied with bands. It seems that this great procession was returning from the Moorweide—where they, too, had "demonstrated." After that, a great procession—the orthodox socialists—set in toward Moorweide, a wide field a half mile from the center. It was thronged with 60,000 people—men, women, children. There were ten speaking stands and from there ten speakers held forth, simultaneously, in German, in French, in English—the two latter being interpreted into German. The crowds were all good-natured. I saw no sign of violence, no disorder whatever. The "red" and the "orthodox" looked very much alike to me.

The sessions of all congresses which have to employ three interpreters are always cumbrous affairs. So with this Congress. The incident of the Tower of Babel was really a greater tragedy than the Flood. "When will there be one universal language?" There were a number of well-known men present. Arthur Henderson presided. The first words he uttered were to announce that England had made an ultimatum to Russia, the term for which, he said, "will expire tomorrow." There was great solemnity upon the assembly and a protest was immediately voted against any governmental action that might lead to war. "The day has passed for ultimatums." Russia seemed throughout to be in the background of the mind of the Congress. I heard Sidney Webb and H. N. Brailsford in speeches. Webb disappointed me. It seemed difficult for me to believe that the man who was mildly uttering a few commonplaces about war, reparations, treaties, was the same man that wrote the British Labor Party's Platform. It seemed as if the English lion had had his tail bobbed. Brailsford spoke with conviction and with apparent knowledge of what was gong on in the world. He knew that Fascism in Italy was destructive reaction. He called upon socialists in all lands to oppose brutality in Italy and in Hungary. He knew that a clever, powerful propaganda machine was in operation in all centers against progress. He declared that the possibility of a great constructive work in Germany had been sabotaged by capitalist reaction: that the breaking of trade relations between England and Russia would be only veiled hostility which would quickly break out into war. He called for an immediate recognition of Russia. While deploring any cruelty in Russia, he said the most of it was the child of the capitalist press. There had been a savage blockade in order to organize hunger!

From my perch in the gallery I looked often and earnestly upon the Congress; I studied the faces of Victor Berger, Morris Hillquit, Longuat of France, Otto Bauer of Austria, Arthur Henderson, Sidney Webb. I read over the basis of this International:

The abolition of the capitalist form of society and the establishment of the socialist commonwealth on the basis of the political and economic organization of the workers. The Socialist Commonwealth is that state of society which is founded upon the communal ownership of land and capital and the socialization of the process of production, distribution and exchange, and involves the transfer of control to the workers.

All this reads and sounds sensible. How can any intelligent mind object to this?

The International is a union of such parties as accept the principle of the economic emancipation of the workers from capitalist domination and the establishment of the Socialist Commonwealth.

Again, who can't fall in line?

Are these men sitting down thus able to put over this program? That is the question that troubled me. Are they dead in earnest willing to risk positions? Do they act like men who are thinking of their offices? Am I watching another machine? I confess I could not detect a strong moral purpose in motion. If England declared a war on Russia, during the session, would they call up workers to rebel or slip back to their national tents? I was sorry, too, to detect, in pamphlets, in books even, in addresses, a strong hostility to the soviet government of Russia—which, so far as I can see—trying to rid myself of prejudice—comes nearer being a workers' government and an active anti-capitalistic government than any in the world. Just as an outsider, it seemed to be a fratricidal policy. The Congress really seemed to be more hostile, even bitter, against these brother socialists in Russia, who are trying to apply socialist principles in the midst of a "wicked and adulterous generation," than against capitalism. And I really believe that Curzon would have got a more cordial reception than Trotzki, had each appeared.

I returned from the Congress a bit disappointed. I would have rejoiced if I had found a body of men and women, who were conspicuously unselfish and socially-minded, in whose actions and gestures and words and looks there shot up continually a demonstration of their splendid principles. The Congress, however, is miles ahead of the League of Nations—for here were representatives from all nations—sitting on the level of equality and fraternity: a congress seeking for peace and justice: while the League is seeking to maintain the present impossible division of the spoils of bandits. (Why hunt bandits in China while there is such "big game" in Paris and London?) I hope International Socialists—2, 2½, or 3, will go right on preaching their splendid principles of peace, co-operation, socialization of industry, communism (which latter, every New Testament Christian must endorse) internationalism. I wish along with this, the leaders would manifest stronger moral purpose and enthusiasm: would use their energy less upon internal organization and fraternal bitterness, but for the arousement of the coming Youth for their program.

The International Socialists are so good, that I wish they were a lot better!

SYDNEY STRONG.

The Road to Progress and the Business of Education

To save the world requires faith and courage: faith in reason, and courage to proclaim what reason shows to be true. It is not a hopeless task to save the world, but it will never be achieved by those who allow themselves to think it hopeless.
—*Bertrand Russell;* "The Sources of Power."

I.

No one will question the statement that life is a stage of trials and tribulations. Some have it easy, others hard; but all must confront now and then unpleasant encounters which take the joy out of life. Either business is running amuck, or a dear friend betrayed, or things in general go "against" us. There is always a bitter pill to swallow. Some of these uncouth gifts of life can be met with the intelligent will of man, while others are within the realm of the unmanageable, beyond reach.

And such is not only the fate of thinking man. The animal world has its own and similar complaints to utter.

The fowl must face the danger of the beast and bird of prey; the insect must gratify the appetites of the spider and lesser fowl; the weaker birds and creatures must offer their toll in lives to the insatiable tooth and claw of wild and domestic pets. And all of them must pay homage to man.

Finally, there is a wider field where the fates of both, beast and man, join hands. Both must meet the inclemencies of an unbound Nature, and both are preoccupied in the business of obeying the laws of an animal existence which crowns "the fittest" with the laurel of life. It is in this struggle for life that man's superiority over the animal world appears. Where the bird and beast and lesser lives must retreat or succumb before the onslaught of greater than their own strength, man is endowed with a mental faculty which lifts him and leads him, when the mere application of his physical vigor is powerless to aid.

It is the human mind that raises man from the level of the beast. It is the human mind that leads man from revolution to revolution until it paves for him the numerous roads affording a free exercise for his natural rights and an ever-unfolding application of his manifold capacities. And if there be a day which will see the end of human trial and tribulation which tax so heavily human conscience and effort, it will be, again, the human mind, freed of lie and aberration, that will be responsible for such a happy occurrence, for the appearance of which the world has been waiting in ashes and prayer throughout centuries of darkness and strife.

Is the human mind all-powerful by its very nature, or is there an agent that supplies it with the energies for progressive locomotion? Obviously, the human mind is subject to laws and limitations which, in time, are brought into being by the inherited and acquired environments. It is susceptible to impression and adaptation, like most of living organisms. It is readily framed by the diligent use of saw, plane and hammer of mechanical and methaphysical education. Just as "necessity" is the mother of invention and just as only experience and practice can make things perfect, so also the human mind gains its ascendancy only after a period of purposeful experimentation, comparison and sifting of data until the nearest-to-perfect knowledge and strength make the mind master of human situations. In the language of the lecture hall, human progress lies through the passages hewn and shaped by the creative assertions of the human mind. And its corollary is: that in so much as men and women are actively engaged in the promising labors of widening their horizons by means of an alert intellectual activity and spiritual understanding their prospects for individual and through the individual social growth are well secured. This places the human mind under the guardianship of Education, which is the only method

that guarantees that ease and self-reliance which makes the individual owner of his own life and sole distributor of his possessions. Directly, this dependence of the human mind upon education holds the scale of human progress and lays the burden of responsibility for the present and future state of man on the shoulders of the educators who made it their life's business to carry the light of Education where there arises a need.

II.

But is education omnipotent and self-sufficing for the advancement of sound progress, or must it also depend on an outside factor for its virile strength? From the pages of the history of man we learn that education is far from being self-sufficing to insure sound and lasting progress in its trail. Apparently, it is dependent on *the spirit* that maps and directs its paths.

The ancient Greeks had the education of their great teachers and philosophers; yet that treasure could not prevent them from warfare, persecution and final disintegration. The ancient Romans had the education and wisdom of their Law, in addition to the example of Greece; but this education did not save them from the fate of all conquerors whose victories are won by the sword. The ancient Hebrews had the education of their great prophets; but it could not save them from the dissensions and demoralization of greed. The Renaissance of the fourteenth, fifteenth and sixteenth centuries tried to educate the man of the Middle Ages by a revival of neglected arts and learning; yet the great and lesser inquisitions had their dungeons filled with honest and harmless heretics hunted down from all over creation; and even the eighteenth and nineteenth centuries were not deprived of the fierce struggle between Science and Dogma, an echo of which is reverberating in the twentieth century in the Hon. Wm. J. Bryan's crusade, "tilting at windmills," and trying to combat the spirit of the immortal Darwin. Lastly, our own generation, taught from childhood to follow the voice that is responsible for the drama at Golgotha, and which left the greatest message to man mortal tongue has ever uttered,—with such an education it was not prevented from plunging into the scarlet waves of a mad carnival of murder and waste that surpasses in brutality and magnitude all the crimes laid at the foot of paganism.

As seen, mere education is not self-sufficing. There is a distinction between quality and quantity, use and misuse. And that distinction must be perceived by the spirit that directs education, ere the latter can become the friend of human growth. To carry the honor of being the *sole* foundation of human progress, education must open human eyes; must enlarge human horizons; must raise the thick veil that hides the spirit of life in the spirit of man. It must make the human mind the mill of its own creations, and must supply the individual with a confidence and strength that cannot be crippled by the piercing arrows of trial. Education, to be effective and progressive, must make man thirst and seek the things that are abiding, the ideals that are binding and exalting, the souls that are striving. Education cannot be passive, condescending. It must be ready and able to combat all those forces which are found plotting against the fulfilment of the finest in man and best of man. And to be victorious, it must be master of that spiritual endurance upon which the outcome of all conflict is based. It must be militant for the simple reason that the free use of the best gained from a sound education is hampered by the arrayed ranks of entrenched mediocrity. Habits and laws that have been inbred for centuries cannot be dethroned in the lifetime of a single generation, nor several generations, even with the active aid of a most progressive education. The herd instinct of custom and thoughtless ease chains men and women to modes of behavior against which ordinary sense and honesty must revolt. With all the good that can be said of the adaptability of the human mind, it remains intact when asked to digress from the habitual. Also, education, to be progressively effective, must be supplemented with the creative spirit which cannot be overlooked.

III.

How, then, is *Education* to accomplish its purpose in civilized society? What are the channels it must flow to answer the call of progress? What are the walls it must break through to free the soul of man? For it is obvious that just as the human mind is not self-sustaining and needs the help of education, so also education must have the support of the right spirit that knows how to look forward and does not hesitate to direct his course thither. And to reach a fuller understanding of the nature of education, there is one phase in the making of progress that requires close attention from those who are taking the welfare of mankind to heart. It's the comprehension of *what* sound education *can do* and *how far it can go.* It is a point of vital significance to allow possibilities and know how much it is within reason to expect. It would be an act of sheer folly and cheating oneself to over-estimate abilities, ignore possibilities and mourn on the ruins of a shattered dream. The essentials involved in the failure of the French Revolution and the economic modifications of the Great Russian Revolution of 1917 are the most instructive examples of what happens when man overestimates his velocity. Man thought he could make actual progress by revolution alone. He failed to see that progress, to make good, must evolve through a long process; and that evolution itself must be accompanied by a sound education. It is only after education has had its say and has left a strong impression upon the evolving factors of human development that a revolution can advance the march of progress. The final independence of the United States of North America (once British colonies for taxation), and the liberation of slaves are facts thereof.

As to the limiting factors in education, they are not far to be sought. History teaches that progressive education is limited by the age and spirit of the day in which it unfolds its mantle; that the best a most perfected education can do to an age is to force issues into the open; to tear down inertia; to keep the fires burning in the dark corners and point the way toward healthier surroundings; to make the generation of grown-ups feel the inferiority of their lives, to see their share of guilt for the crying iniquities of their day, and to make them ashamed for their low state and, perhaps, develop within them the timid desire for repentance. It is well to remember that this is all to be expected from a generation bred in infamy and (presumably) cleansed by a sound education; while to expect more would be to demand the impossible and to repeat the errors of our past.

But since the grown generation cannot be relied upon

as a contributing factor in the development of a healthier race, it is left for *Education* to find the ally that would bring with him the creative spirit that is of such great importance in human progress. And that ally must come from a world where the human mind has not been filled with the poison of a blind devotion to an inherited dogma; where independent critical observation makes the submission of the spirit impossible.

In the words of the profound author of "Jean Christophe," the ally of a sound education and the builders of a lasting progress must be believers and creators; but they must also be ready to test at any time the validity of their own faiths and creations, lest they repeat the mistakes of their predecessors.

Who are then the pupils of this sound education that sharpens the human mind and creates the architects of a sound future? And the answer is: Since education is helpless to transform the static mind of a generation grown in prejudices and ignorance, and very little can be expected from its ranks that would stimulate the march of human progress, unwilling to learn from the lessons of yesterday and to-day, it remains to the plastic mind of the children of the present to take up the hammer for man's better future. And it is the business of a progressive education "to capture" the mind of childhood so that it might be given *the opportunity* to gain full control over its soul and creative faculties before crushing mediocrity lays its indelible stamps of stagnation. It is up to the children of this as of any other generation to conquer the obstacles of the day and, with the aid of a sound education, open the gates through which the progress of future men must pass. As a progressive factor, the ruling generation is sterile: it cannot be more active than it is. At its best, it can be embarrassed with its own follies.

* * *

The road to progress is clear: It must be a product of man's creative mind: it must have the foundations which only a sound education can build: it must have in its vanguard the pure spirit of a united and aspiring young generation. And it is the business of the tutors of a true education to meet the demand of the hour.

DAVID GITTLEMAN.

America's Duty to Germany

As the weeks go by it becomes increasingly evident that the condition of Germany is becoming more desperate and no thoughtful person in this country can escape the question—Has America any duty in this matter? The fact that a few German capitalists are profiting by their country's misfortunes has but little bearing upon the fact that here is a nation in agony and in the desperation of despair may seek action which will again spread the conflagration of war over Europe and perhaps the world.

In the discussion of the matter in the daily press it is surprising how little there is in the nature of constructive suggestion, and the imbecility of present day diplomacy proclaims itself in nearly every utterance which proceeds from the so-called statesmen of the world.

In view of these facts, it may seem presumptuous for a plain American citizen to offer any suggestion for the solution, and of course if such suggestion had a spark of wisdom it would be hooted down in the gatherings of the wise bodies who are muddling international politics; nevertheless I am going to suggest a plan which seems to me to be a common-sense solution of the problem.

What is the present day situation?

Germany is defeated, humbled, and to all intents and purposes—bankrupt. Her chief enemy, France, is victorious, vain-glorious, but financially little better off than her fallen rival. But Germany is down and the French militarists deem it a good time to kick their helpless enemy.

In occupyng the Ruhr the French are undoubtedly crippling Germany temporarily, but at the same time are injuring themselves permanently. From all reports it is a costly and unprofitable job.

A study of the French budget shows that the estimates for this year as approved by the Chamber of Deputies and the Senate are as follows:

Receipts, 23,437,954,832 francs.

Expenses, 23,402,487,556 francs.

This leaves an apparent surplus of 35,467,276 francs, but an analysis of the situation shows that this paper financing does not correspond to the real situation.

As the Paris *Temps* puts it: "The budget for 1923 will be illusory to no one. The more it is studied the more convincing becomes the truth that more than ever the triumph of right is a necessity. On it the future of our finances depends." We leave it to the reader to interpret that statement.

A few facts, when scrutinized, must show the deceptive qualities in the estimate of the official budget. Four items reckoned in the receipts under the headings, "From loans. From liquidation of war stocks. From railway companies reimbursement for material. From extraordinary tax on war profit," are all assets of doubtful worth as far as any exact receipts are to be obtained. France has also been loaning Poland and her other proteges money which she may never see again. By banking on the pro-French, or anti-German, sentiment in this country, she has been able to play a waiting game, and thus far has evaded paying principal or interest of the debt owing to America. By doing this she has been able to finance the little allies in Central Europe, exploit her African empire, and maintain the most powerful military machine yet evolved by man.

But the day of reckoning must come in time and the French politicians know it, so the present French policy is to squeeze the Germans of their last mark, and then when the time comes make the easiest settlement possible with America and other creditors.

Meanwhile Germany is in agony. Her womanhood suffers, her children starve, and her man power for the most part bides its time in sullen silence.

What can we do? for it is plain to see that we can not stand apart in selfish isolation and watch a world-catastrophe as a disinterested spectator.

It would seem that we must take the initiative and offer our good services in bringing about a readjustment of the whole situation.

The method of procedure might be somewhat after this plan:

1. Propose to the world and let it be understood that we do not intend to let matters drift along any farther,

that we invite the co-operation of all nations not directly interested to work with us in tendering the good will of neutral nations in bringing about a solution of the matter.

2. Secure a Commission, or Court, made up of representatives from Spain, Holland, Switzerland, the Scandinavian and Latin-American countries not engaged in the late war, to go over the whole situation, and: (1) readjust the amount of indemnity and reparation which Germany should pay; (2) arrange for the stabilization of the monetary system of those countries whose currency is now fluctuating and of uncertain value. This might be done by the issue of currency based on a new monetary unit like our dollar, the amount to be issued based upon the real values represented by the resources of each country. The redemption of the present money in circulation being arranged by exchanging it for the new issue at a rate fixed by the commission; (3) fix a limitation of armaments and future indebtedness; (4) the United States assume the whole German debt and liabilities to the late Allies as fixed by the Commission. In doing this we might cancel the amount of indebtedness which France owes us from the amount Germany owes France, and then pay France the balance due; or, in other words, assume the German debt to France, and do the same with Belgium and the other debtor countries. As our security we might take long time bonds from Germany at a low rate of interest, the first payment to be made in five or ten years from now.

This would give all the countries involved new courage and a real chance to take breath and recuperate; at the same time it would be profitable to everybody involved.

The intelligence, industry, and good-will of the German people would be a sufficient guarantee of the ultimate payment of her real indebtedness. As a substitute proposition, instead of America assuming the entire burden, it might be well to consider the suggestion now heard that Germany become one of the commonwealths of the British Empire, if her people so desire, retaining her national integrity, but like Canada and Australia becoming a sister republic under British leadership.

I submit that this whole plan may be full of flaws and need much amending, but I also submit that some such arrangement should be tried rather than to allow a people to be crucified and civilization longer imperiled.

GEORGE LINNAEUS THOMPSON.

Whitman, Mass.

Arthur M. Judy Memorial

The Iowa Unitarian Association honored itself, as well as one of its most beloved pioneer workers, when it resolved to raise a fund of from $2,000.00 to $5,000.00 as a memorial to Rev. Arthur M. Judy. The income from this fund is to assure one or more speakers of repute, at each annual conference, presenting topics along religious, philosophic and scientific lines. And such speakers may be heard in different parishes of the state at the time of such conferences. A finer educational project, carrying on the torch of truth in the middle west, has not recently been launched.

A committee consisting of Rev. Eleanor E. Gordon of Hamilton, Ill., Mrs. Ruth Irish Preston of Davenport, and H. H. Griffiths of Des Moines (treasurer of the association), is now pushing the proposal.

Mrs. Judy has promised liberal support of the cause. Each friend of Mr. Judy will be glad to aid materially. In this period of "fundamentalism," it is well to assure a hearing to liberalism in this way.

Arthur M. Judy. How the name brings to memory a life of sacrifice, and of intelligent service in the cause of real progress. His pioneer labors in Iowa and the west are worthy of this recognition. Every friend of this noble spirit will truly forward the liberal cause by prompt and generous response to the appeal of the committee. By January 1st it is hoped to have at least ten subscriptions of $100 each, and several of larger amount, thus assuring an income which can be used next October for the first of the speakers it is desired to provide.

A POEM.

Round the mountain, round the mountain,
All day long I've chased the wind,
All day long till dusk drew down:
For I wanted to be like the wind:
I wanted to twist in a flower-cup
To caress a cheek like mine:
To get tangled in a woman's hair,
To whistle in her slender ear,
To overcome a mighty man,
To push his face into the earth;
To shake the many handed trees,
To blow over the silent sea,
To make ships know my will,
To seek by little paths,
The mountain's sun-touched top,
Then worshipfully fall at feet of men;
I wanted to see the world from every angle,
To know I truly came from somewhere,
And to somewhere would return;
I ached to laugh in the mouth of a child,
To whine in the twilight,
Or sigh in the summer rain;
I fancied spanking young lambs backs
Till they gambolled to the valley;
I longed to howl at laughing lovers,
To tell them of all sorrow, pain
And wake them to a larger life;
I wanted to roar up to God,
To be so strong he'd rise instanter
To wildly wander with me
Stirring this complacent universe;
Till so friendly we'd become
He'd close his leaf-worn ledger—
Yes, I'd run a race with God,
Almighty God—think of it—and me!

Round the mountain, round the mountain,
All day long I've chased the wind:
And I am still but an I:
But tomorrow—tomorrow—
Oh suppose God wasn't a bookkeeper,
Figuring up the souls of men—
But like unto the wind itself:
Oh can it be? *the wind like God?*
God like the wind, the wind, the wind?
Let me go! let me go!
I want to chase the wind
Round the mountain, round the mountain,
All night long till I see dawn!

ROSALIE GOODYEAR.

THE STUDY TABLE

"The Challenge of War"*

This pamphlet of thirty-six admirably printed pages, presents "an economic interpretation" of the war problem. It is published as a companion pamphlet to Stuart Chase's earlier treatise, in the L. I. D. series of social studies, on "The Challenge of Waste." "The evils of our present social order," says the Introduction, "are many in number and serious in their effects. But the security and permanence of our civilization are menaced by two things in particular: (1) the waste of materials and men inherent in the system, and (2) the constant threat of war which grows out of the system. The first evil suggested Stuart Chase's pamphlet. . . ; the second suggests this companion pamphlet." An even closer relationship between these two studies may be indicated in the fact that of all the waste inherent in the processes of our modern capitalistic civilization, none is quite so vast and irreparable as that occasioned by war between the nations.

We have seen no better statement in small compass of the economic problem of international conflict than this by Dr. Thomas. Presenting nothing that is new in the way of original research, he analyzes and interprets the abundant and exceedingly intricate material on this subject with fine lucidity, illumines it with cogent illustration, and marshals it all to impressive conclusion. Stating that "the tap-root of war is economic," he first shows in a general way "how economic conditions produce war," then turns to the Great War and the so-called peace as an application of his thesis, and follows this with a careful study of the "four imperial systems" now dominant in the world, with particular reference to America. He ends with a survey of suggested cures, emphasizing that "the one way of escape. . . .is the reorganization of our whole social system on the basis of production for use and not for profit." A vast literature, seldom mastered and usually avoided by the ordinary reader because of its complexity and often highly technical nature, is here admirably summarized. At once scholarly and popular, the pamphlet should be greatly useful in the work of educating the public on the truth about war. J. H. H.

"The Pubic Square"†

This book covers wide areas and many phases of life. From coast to coast of the United States; to France, England and India the shuttle flies and to a casual reader the first impression might be one of confusion. But when the motive is discovered and the proper emphasis realized we acknowledge that the story is a big, human one and we feel truth and conviction ringing through it.

The vast areas are necessary to prove the interdependence of the old and the new: the young west and the ancient east.

The shining link that connects, is the brotherhood of man dealt with sanely, logically and without sentimentality. We feel as if the author had revealed for us New Yorkers, a new Greenwich Village. The worn-out, tarnished corner of the city gives place to a shelter for ideals and endeavors that wins our respect and touches our hearts and—restores the historic quarter! The Pacific coast, somehow, draws nearer the Atlantic when little nineteen-year-old Pidge Musser comes with her small bags and big yearnings and knocks at the door of the rooming house kept by the big-souled Miss Claes, of English-Indian birth. Here is home of a peculiar and far-reaching interpretation. Miss Claes has outgrown the narrowing ties of blood and interprets home as a place of rest and safety for kindred folk.

It is a rare and interesting group that gathers in the clean, shabby house. The Indian with his thrilling "story" that he sells to the paper, known as *The Public Square;* Richard Cobden, a son of wealth and position, who leaves his orthodox home and family "up in the Fifties," and takes rooms with Miss Claes for experience and understanding, and others of different types—very different.

Young Cobden is partner, with John Higgins, of *The Public Square* and is alert for The Big Story first and last. When Naidu, the East Indian, presents himself and his manuscript at the newspaper office, Cobden feels that he is on the right track and not only takes the story but tracks the author to Miss Claes' and later annexes himself to the interesting group. There he finds little Pidge and they start a story of their own that runs through the book sun-touched and cloud-darkened, until it merges into the general theme that dominates all others.

Since in a book like this, one must select and emphasize and not spoil the interest for others, it may be well to dwell upon the chapters dealing with India's message to America which is really, as Cobden expresses it, the *Big Story.*

Through the East Indian, Naidu, in Washington Square, Cobden finds the open door of India and The Little Man, Gandhi.

The descriptions in this part of the book have all the vivid touches of an eye-witness. We seem to be onlookers, with the author, of scenes that not only shock and horrify us, but which have to be interpreted into the language that reaches our comprehension.

It is the time of the Great War and brutality, fear and suffering stalk grimly on the battlefields of France. Action is in full force; but in India, there is patient, watchful waiting.

The so-called Christian countries are at each others' throats, but in the mystic land of the Far East the principles of Jesus' philosophy are being tested. Non-resistance, at such a time, holds more terror for the old methods than anything else. To its unusual aspect is added the suggestion of a spiritual force against which brute force cannot prevail—but it puts up a last and ferocious fight.

It is this last struggle of force versus non-resistance that young Cobden witnesses. Unconsciously he is drawn into it because, through his comradeship with Miss Claes' group, he has had his soul awakened and quickened.

He meets and talks with Gandhi and describes him in the following terms: "Of all keepers of the peace, Gandhi was apparently master."

The Little Man suddenly appeared to him as "the living embodiment of the Enemy to all existing Governments, utterly terrible in stillness and poise."

Stillness and poise! Surely these two words describe India in her spiritual defiance of Force.

*"The Challenge of War," by Norman Thomas. Published by League for Industrial Democracy.

†"The Public Square," by Will Livington Comfort. Published by Appleton & Co., New York.

Perhaps there is nothing more soul-moving than the scene depicted in chapter XLIII where Mr. Comfort shows in a remarkably fair minded way the provocation, resentment, injustice and misunderstanding of the situation that resulted in what occurred April 13, 1919.

The British had ordered "no public assemblies," but in spite of that, thousands of natives were abroad, for it was the day of their Baesakè Fair.

"We have nothing to fear. Government would not injure its children," said they. And then a moment later the British general gave the order "to fire" on the Public Square.

Cobden thought blank cartridges were being used, but no! In that Square which was walled, the disobedient children of the Government were being shot to death.

Then, sick and horrified, Cobden realized that he had got his Big Story and was part of it!

He saw it all. The danger of disobedience, the one way in which Force deals with it. The division among the natives—some rising in retaliation but others holding grimly to the orders of Gandhi the Little Man and —resisting not.

"Of course," thought Cobden, "it had to come this way—end of the old story, the beginning of the story of the age. This isn't an English-Indian story. It's the story of all the world."

There could be no better summing up of the Public Square. Written in modern style; often crude in detail, it *is* the story of all the world—the preface, perhaps, to the solution of that which is troubling the face of the waters to-day.

HARRIET T. COMSTOCK.

CORRESPONDENCE

AN EXPLANATION FROM MR. H. J. BRIDGES

Editor of UNITY:

Dear Sir:—Some interest and comment have been evoked by the fact that I have joined the Unitarian Fellowship while retaining my membership in the Fraternity of Ethical Leaders and my post as Leader of the Ethical Society of Chicago.

In order to avert any possible misunderstanding on this head, will you kindly permit me to say through your columns that this step (rendered possible by the generous and fraternal courtesy of the officials of the Unitarian General Conference Committee) was taken at the behest of my own reason and conscience and exclusively upon my individual responsibility. So anxious was I to avoid even seeming to commit my fellow members in the Chicago Society, the Fraternity of Ethical Leaders and the American Ethical Union, that I did not consult with them or advise them of my intention, but simply announced the fact to them after deciding upon my course.

This course was rendered possible for me by the growing emphasis upon ethical thought and practice, and the complete liberty regarding matters theological and philosophical, which characterize the Unitarian Conference. They understood that the views which I have been expressing for many years, in my books and lectures, are unchanged. They required of me no acceptance of any view previously rejected, and no rejection of the distinctive teaching of the Ethical Movement as I have voiced it. And they were aware that I have no idea of relinquishing my post as Leader of the Chicago Ethical Society.

At the same time, my colleagues in the Fraternity of Ethical Leaders (most of whom dissent from my judgment as to the consistency of my action) are unanimous in desiring not to be understood as endorsing the course I have taken. I therefore feel it due to them to make clear the fact of their dissent, and to give it publicity in this way.

It is accordingly to be understood that my action represents no change of policy upon the part of the American Ethical Union, or of my own Society; and that, while I have the happiness to know that it is approved by most of the members of the Chicago Ethical Society and many members of other Ethical Societies, yet others, who for various reasons think the step inadvisable, are entirely within their rights in so thinking, and are in no sense committed either by or to my action.

Very truly yours,

HORACE J. BRIDGES.

"SOCIETY OF AMERICAN WARS."

Editor of UNITY:

In a recent issue of UNITY Dr. Frederick Starr gives a very gracious review of my "Days of a Man," in which he asks a question which he has a right to expect me to answer.

My brother-in-law, the late Edward Junius Edwards of Minneapolis, entomologist, banker and genealogist, conceived, in the nineties, a plan of a "Society of American Wars." At that time America expected to remain, for years at least, as the rock of refuge over and above any European conflict. This Society was to include men whose ancestors fought in the Revolutionary War or in the Civil War, and, in general, were highbrow good fellows. I was made "genealogist-general" of this group, not doing any work myself as a genealogist, but having admirable assistance. A large amount of interesting material concerning our early history was obtained, some of which I recently used in an article on "The Inbred Descendents of Charlemagne," published in the *Scientific Monthly* for December, 1921. I was asked to make a list of suitable persons, presumably or possibly eligible, whose ancestry could be worked out, and who could be made members of such a society. Naturally I picked out Dr. Starr as one of these. The death of the Founder and later of the President, Admiral Glass, led to the abandonment of the Society.

Yours very truly,

Leland Stanford University. DAVID STARR JORDAN.

LAJPAT RAI RELEASED

The *Indian Messenger,* of Calcutta, under date of August 19, brings the following important word about the great Indian statesman and publicist who is so widely known and honored in this country, and who two years or so ago was sentenced to a long term of imprisonment because of his connection with the Gandhi Non-Co-operation Movement. Says the *Messenger*:

"Lala Lajpat Rai was released from prison in the evening of August 16. He went to his home (in the city of Lahore) in a motor car from the Central jail and was there warmly received by a large number of Congressmen and other residents of the city. He looked fairly well but his temperature still rises to 99.4, in the evening."

For some months past reports have been coming from time to time that his health was suffering severely from the effects of his confinement, prison food, prison hardships, and so forth, and that he was attacked by tuberculosis which was in danger of proving fatal if his confinement continued.

Probably the growingly serious condition of his health was what caused the government to order his release. His numerous friends in America will earnestly hope for his early restoration to health and to activity again as a leader in India's great struggle for freedom.

J. T. S.

THE SIN AGAINST THE HOLY GHOST

Editor of UNITY:

In Mr. Frank Simonds' weekly expositions of international conditions there has now for some time been no mention of that saving of civilization which the Allied powers effected, not without help from America, when they vanquished the hordes of Huns. It does not appear so certain, perhaps, to Mr. Simonds' well-informed mind, that civilization really was saved. At any rate a salvation that lasts only a little while seems of slight value. Why won't the blamed thing stay saved, instead of needing to be saved again and again?

If indeed there is a cessation of the solemn nonsense that by achieving military victory over the Central powers we saved civilization, or made the world safe for democracy, or ended war forever, or ushered in an era of more spiritual religion, the fact is encouraging. Said wise Bishop Butler: "Things are what they are, and the consequences of them will be what they will be. Why then should we desire to be deceived?" Collective homicide is not a means of saving civilization but of destroyng it, as any person with common sense, who dares to think honestly and thoroughly, can not fail to see.

The doctrine which was taught to the lately belligerent pop-

THE FIELD

"The World is my country, to do good is my Religion"

JOHN P. FLETCHER

is a British Quaker who arrived in the United States about November 1st to spend six months. He is of the best type of British Quakerism that has carried its Christianity over into application in the industrial world.

He has lived in Australia, New Zealand, Germany, as well as in his native England. For twenty years he has been actively identified with labor and church groups that stand for justice and freedom. He is known as an International Peacemaker. For the past two years he has been in Germany seeking to feed the hungry and to promote a better understanding between Germany and her neighbors.

He will spend the six months in America, speaking to various labor, business and church groups, trying to interpret Europe and England to America. He served several years in prison during the war in New Zealand and England because of his opposition to war. Prison groups, anti-war groups, labor groups, youth movement groups are advised to get in touch with him. His address in America is care

THE FRIENDS
20 South Twelfth St., Philadelphia.

THE COMMUNITY CHURCH OF BOSTON

Why It Is.—What It Is.—What It Stands For.—How It Works.

The Community Church of Boston held its first meeting in Steinert Hall, 162 Boylston St., on Sunday, January 11, 1920. From that date to the present time, the growth of the Church has been steady and rapid; an increasing number of people are attending its services, its work is expanding into many fields, its influence is being felt in many communities.

I. Why Is the Community Church?

The Boston Community Church exists to supply a felt need in the field of organized religion. It arose spontaneously because people wanted it. It was not organized by any outside denomination or sect. It has come into existence because the time and conditions were ready for it. Large numbers of persons of all classes and beliefs have become dissatisfied with the established Churches as they have existed during the past quarter century. Such people are not irreligious. They want a new Church that expresses the new age, a Church that is vigorous, untrammeled, stimulating, democratic, creative.

The beginnings of such a new and vital Church have been made in many communities. The pattern and form of organization has differed with local conditions but the moving spirit has been the same. The Boston Community Church is one of many manifestations throughout the country of a new Church coming into being to express a new spirit.

II. What Is the Community Church?

The Community Church is an organization of religious, moral and social forces, based on new principles. It recognizes that the true foundation for a Church should not be a divisive and speculative theological creed, but rather a free fellowship of all men who are seeking a better world and a better life. It has no theological test. It allows absolute freedom for conscientious individual interpretation of truth. It recognizes an element of validity in all systems and practices absolute toleration. Its congregation is therefore made up of representatives of all religions—Christianity, Judaism, Hinduism, Confusianism, Buddhism, as well as of all the various sects and philosophies. It is a Church in which all can unite, without sacrificing their individual opinions.

The Community Church endeavors to be a spiritual expression of the democratic life. It recognizes the necessity of freedom from private dictatorship. The Boston Church is therefore directed by Boston people, and it grows out of the life of the local community. No denomination or sect has or ever can have control over it and no social or economic class can possess it. It is as democratic as the community, as free as citizenship, as universal as humanity. The congregation is therefore made up of people from all classes, all races, all conditions.

The Community Church welcomes science as one of the highest revelations of truth. It recognizes the necessity of social reconstruction if individuals are to attain their best and it therefore tries to inspire individuals with a social vision.

It realizes the value of modern psychology and endeavors to interpret life and especially religion in harmony with the new truths which have been developed in this field.

The Community Church of Boston therefore is contemporary and vital. It draws all types and classes to its meetings, is fearless in search of truth, is broad in its sympathies, is inspiring in its services.

III. What It Stands For.

The Community Church has no creed, but it stands for principles and purposes.

Its foremost object is to create community; that is, common unity. It believes that the time has come in the history of civilization when mankind must be united; that our present interdependent social order must find a common denominator. The failure to find and develop a common life mean wars, race hatreds, class antagonism, strifes and bitterness. But in so far as men can find common interests, and share in a common life, the world can be turned toward peace, plenty and fulfillment.

The Community Church stands for creating community, (1) Between the individual and the universe. (2) Between individuals within the local community. (3) Between communities and groups within the nations. (4) Between the nations and races throughout the world.

The Community Church stands for creating the best possible individuals so that we may have the best possible social order. It stands for creating the best possible social order so that we may have the best possible individuals. Its purpose is thus both individual and social.

IV. How It Works.

The Community Church of Boston is an incorporated body. It has the usual executive officers and an executive board elected annually. The authority rests in

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ulations by their statesmen, their educators and their clergy, is identified by Mr. A. Clutton-Brock, in an article in *The Churchman*, with the "sin against the Holy Ghost." The scribes had said that Christ cast out devils by the aid of Beelzebub, the prince of the devils. This was sheer nonsense, of course. It is a very striking fact that it seemed to Christ that talking that nonsense was the worst of all sins. "Our greatest evils are caused, not by criminals but by the tendency of all highly respectable people to talk nonsense and believe it whenever we are faced by a fact we do not like. The sin against the Holy Ghost means the sin against the spirit of truth, against reason; if you permanently deny this spirit, this reason, you may commit any crime and not even know that it is one. It is the habit of the respectable people in all civilized countries to arm themselves against unpleasant facts with the lie of the soul, to surround themselves, indeed, with a whole fortification of nonsense, which protects them from learning anything from experience, from history, from the pleadings of their own hearts."

This able and candid writer thinks that the justification of the World War as a means of furthering noble ideals was "as clearly nonsense as the saying that Christ cast out devils by the help of the devil." But this nonsense was proclaimed by well nigh all who were esteemed great and good and wise among us, and the people believed it and echoed it with enthusiasm, seeming to reach an extraordinary pitch of moral exaltation. The few who dissented were punished in various ways, and half a hundred of such are still in prison in this land of liberty.

Civilization really needs to be saved. So do a good many faces! But the faces are not so important as civilization! And civilization can be saved only by the general repudiation of the nonsense that the wholesale killing of fellow men is or ever was or ever can be morally advantageous.

No war can end war any more than Satan can cast out Satan. Bertrand Russell, Ramsay McDonald, Romain Rolland, Eugene Debs, Charles F. Dole, Jane Addams protested against the prevailing nonsense. There were a very few such persons of distinction in every country who kept their heads clear and their consciences, but their protests availed naught in the general clamor. Not even yet have they regained their lost prestige. Nothing they can say will offset the influence of the overwhelming majority of our intellectual and moral leaders who still continue, if only by their silence, to countenance the current nonsense about war. Upton Sinclair has said once or twice in a very soft voice that he is sorry he supported our late war policy. George D. Herron has bared his soul in remorseful anguish over the fact that he did his utmost to bring first Italy, and later the United States, into the war. Who else of all the great and good who advocated the wholesale killing of fellow-men for righteous ends in the World War has openly repudiated the palpable nonsense?

"You may sin against us and it shall be forgiven you; but the sin against reason shall not be forgiven you, for there is no end to the mischief it does." HENRY W. PINKHAM.

its membership which is free to all who sign the following statement of purpose and bond of union.

Statement of Purpose.

"The Community Church shall be a free fellowship of men and women dedicated to the fulfillment of social idealism through common service for the common good. It seeks to cultivate the open mind, the aspiring spirit, the passion for justice, and the application of the co-operative principle to all forms of social and economic life.

Bond of Union.

"We, the undersigned, accepting the stated purpose of this Church and its By-Laws, do join ourselves together that we may help one another, may multiply the power of each through mutual fellowship and may thereby promote most effectively the cause of truth, righteousness and love in the world."

The Sunday morning services are held in Steinert Hall, 162 Boylston St., near Park Sq. The congregation is addressed by various speakers, ministers and laymen from many states and nations, of all classes and schools of thought. Its permanent faculty of ministers consists of Rev. John Haynes Holmes and Rev. John Herman Randall of New York City and Prof. Clarence R. Skinner of Boston.

The Church offices are located at 16 Carver St. and are open daily. Mrs. Gertrude L. Winslow is the Church secretary and is at the office daily. Mr. Skinner may be seen by special appointment.

Classes, lectures, social meetings, etc., are held throughout the season. It is the purpose of the Church to provide some form of inspiration, instruction and service for all people.

The expenses of this Church are met by offerings at the meetings and by regular subscriptions.

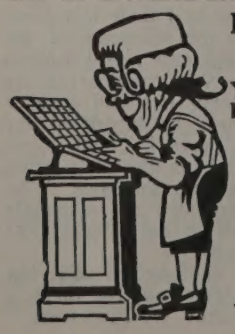
Further information may be obtained by calling at or writing to the Church office.

LINCOLN CENTRE FORUM NOVEMBER PROGRAM.

Nov. 9. Joseph Jastrow.
"Nature of Intelligence and Stupidity."
Professor of Psychology, University of Wisconsin.

Nov. 16. James Weldon Johnson.
"Haiti and Her People and the Policy of the United States in that Country."
Poet, Secretary of the National Association for the Advancement of Colored People.

Nov. 23. Y. R. Chao.
"Chinese Music with Illustrations."
Professor at Harvard.



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